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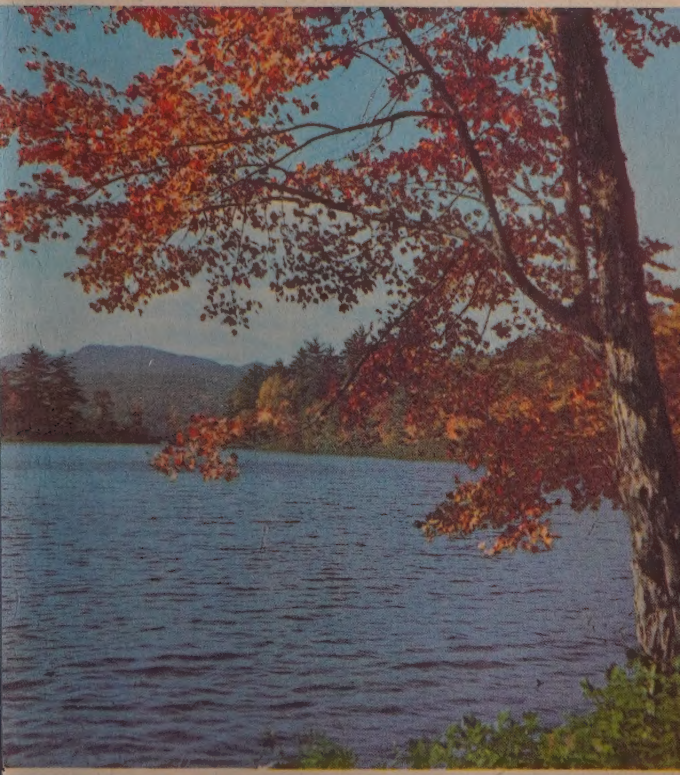

God Is Here

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from September 20 to October 19

Illumination: I am illumined with the light of divine wisdom.

Prosperity: My mind merges with the Christ Mind, the spiritual source of all supply, and prosperity appears everywhere.

Healing: In faith I realize perfect unity with the Christ Mind and I am made every whit whole.

For instructions about these thoughts turn to page 48

UNITY

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George E. Carpenter, Editor

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A Word to the Wage Earner

from the writings of

CHARLES FILLMORE

WE HEAR A GREAT DEAL about loyalty—loyalty to our flag, loyalty to our political party, loyalty to our employers. However these are secondary aspects of man's spirit of loyalty; his first loyalty must be to his source, God. We must be loyal to our Creator before we can be truly loyal to anybody or to anything. Unity teaches not only the character of God, but how every individual may understand and commune with God and be loyal to the inherent principles of Being.

The Declaration of Independence declares that every individual is created free and equal, with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

You will observe that this declaration states that all men are created equal, not born so. Creation is one thing; birth another. We were created by our

heavenly Father. We are born under certain laws of the flesh, often remote from the original creative ideal. We all sprang from God with equal opportunities. We have had many births in the flesh. The great diversity of character, race, and condition evident in the individuals who stand abreast in the mind of God is the result of each one's loyalty or disloyalty to the originating principle. The truer we are to the principle of being, the closer do we approach its manifestation in all that we think and do.

Let us remember that God created us but that we are making ourselves. Let us remember to look upon ourselves as spiritual entities that existed before they were given homes in physical bodies.

As there is a spiritual man within every one, so there is a spiritual institution within every institution. The Unity movement was first created as an idea of an organized work, carried forward by consecrated souls. Jesus set forth the system of religious law and life that is called Christianity. In Unity we are seeking to apply Christianity in a fuller measure than has heretofore been attempted. We have discerned that Jesus taught a spiritual doctrine, that spiritual things must be spiritually comprehended, and that we must be loyal to our highest concepts of spiritual things in order to follow Him and do His work. To do the work effectively we must be free. Paul said, "Where the Spirit of the Lord is, *there* is liberty." If you were compelled to do the work you are doing, you would be a slave. In man's freedom lies his greatest danger and his greatest responsibility. His freedom is so complete that he is free to acknowledge and to work in harmony with his creative

Source, or to ignore it and do his own will.

As a worker you are asked to make your will subservient to the divine will to the extent of co-operating with that will in order that you may carry out the divine law. When we all are consecrated to the Lord and give attention to Spirit within, we shall execute the original plan of the great creative Mind, not only for ourselves but for the world as well.

Back of every great institution must be a great idea. The great idea back of the Unity work is "Christ in you, the hope of glory." Some Christian movements limit their thoughts of Christ to the man Jesus, who supremely manifested Him. Christ was before Jesus. Christ is the image-and-likeness man, which God created in the beginning. We are all putting on Christ when we consecrate ourselves to His ideas. In the New Testament, Jesus gives us the most powerful and effective guide to the development of the ideal man. His teachings carried out in thought and act will redeem the world from sin, sickness, war, poverty, and death. You who have studied and applied the principles underlying the doctrine of Jesus know that practice of the precepts that He set forth brings wonderful results in every department of life.

Jesus taught that revelation is the privilege and office of everyone. We are living to reveal the goodness and the greatness of God. We become good and great as fast as we realize and radiate the qualities of goodness and greatness.

One of the first things that a worker should learn is the law of compensation. We are all getting what we have earned. Do not blame others for seeming

lack of appreciation of your ability. The law of cause and effect is as unvaryingly active in the affairs of the individual as it is in the rise and fall of nations. Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Do not blame fate or circumstances for your failures, nor for your successes. They are results either of your lack of persistence and industry, or of your application of these qualities.

The divine law demands progress, growth, and increasing ability on the part of everyone. Jesus taught this truth in the parable of the talents. The one who failed to increase his talent was condemned; his talent was taken away from him and given to the one who had made the greatest increase in the use of his talents. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away." This seems a hard law, but it is hard only to the lazy, careless, fearful man. Action leads to greater action; order, energy, and system increase efficiency.

The worker who gives attention to the doctrine that Jesus taught, and strives to follow it in his work, never fails to achieve success. Do not compare yourself with others. Realize that you are working for God and that your compensation comes from the divine exchequer.

When you understand your spiritual origin, as Jesus understood His, you will cease to look to human avenues for your reward. Jesus said that He must be about His Father's business. This is true of all people who look to God as their employer.

Through following the Unity teachings you will acquire certain mental and spiritual qualities that cannot be described in words. You will develop a spiritual atmosphere and will radiate an energy that will uplift all with whom you associate. You will become a component part of that atmosphere if in all that you think and say you are true to the central truth that God is good and God is all.

All Unity people aim to emulate Christian principles and to achieve the loftiest mode of living, but their methods for attainment are not always those accepted as standard by the world. True grace is not the result of culture externally applied, but comes naturally to one who finds the ideal source of all things, the kingdom of God within man.

Make Me a Blessing, Lord

Virginia B. Wilson

Make me a blessing, Lord, I pray,
To those I meet along my way;
Inspire me, Lord, to word and deed
That best supply my neighbor's need.
Give me the grace to know Thy will;
The strength and courage to fulfill
It now and always. This I pray:
Make me a blessing, Lord, today.

An Appreciation of *Lessons in Truth*

CLARA BERANGER

THERE COMES A TIME in the lives of most of us who seek to live the spiritual life when we seem to get "off the light beam" that connects us with God. Sometimes too great a concentration on earthly things so darkens our spiritual vision that we cannot see the light that is always there. At other times strong negative emotions throw us "off the beam." This beam is not a man-projected stream of electrical impulses, such as that sent from airports as a directional guide to pilots, or is it a beam of light that we can see with our physical eyes. It is a guiding light that Divine Mind transmits to every individual mind open to receive it.

Over the years the one thing that never fails to put me back "on the spiritual beam," no matter what the cause of my temporary deviation, has been and still is the reading and rereading of H. Emilie Cady's *Lessons in Truth.* Although Doctor Cady tells us that we grow more rapidly in spiritual understanding by seeking the Spirit of truth for ourselves rather than by reading too many books that serve only to give us other people's ideas, her own book states fundamental principles so simply and clearly that it always helps me receive the direct guidance that once again puts me back "on the spiritual beam." For example, in the early days of my study of Truth I used to reproach myself for violating spiritual principles or for

allowing negative thoughts to throw me "off the beam." By constantly repeating an affirmation from *Lessons in Truth,* "God loves me, and approves of what I do," I was able to overcome self-condemnation. A verse from the Epistle of Paul to the Romans also helped: "Happy *is* he that condemneth not himself in that thing which he alloweth."

If I may be pardoned for giving a little personal history, I should like to relate how I was introduced to *Lessons in Truth* and what it has meant to me. Long ago I became dissatisfied with the orthodox and dogmatic faith in which I was reared. With my intuitive belief in God and my need for a spiritual interpretation of life was a reasoning intelligence that could no longer accept the old doctrine of heaven and hell or the dictum that every line of the Scriptures must be accepted as literal truth. Modern science has refuted the cosmology of Genesis and the Biblical story of the spontaneous creation of man. Research by anthropologists, archeologists, and historians has challenged the accuracy of certain parts of Biblical history. Yet neither the findings of scientists nor historians could shake my faith in the beauty and sublimity of the spiritual revelations of the Bible.

The need I have always felt for a satisfying religion is a human and eternal need. From the earliest period of recorded history, man has searched for some power outside himself to whom he can turn for help and security. In my own quest for a religion that would satisfy my spiritual yearnings and shed light on the eternal mystery of life and death, I began making the rounds of churches in New York

City. At the same time I studied the development of religion through the centuries and familiarized myself with the holy books of various origins. The conclusion I came to was that in almost every religion, not excepting Judaism and Christianity, the ideals of their founders were too often smothered in organizational dogma and narrow interpretation of their scriptures. I concluded that too little attention was paid to the practical needs of everyday living. Different sects still clung to the belief that their way was the only true path to God and salvation. I began to suspect that rigid sectarianism was responsible for much intolerance and hatred in the world.

We tend to forget that the revelation of God to Moses, Jesus, Buddha, and all great mystics, upon whose teaching religions were founded, preceded the founding of churches and the scriptures. The God who is worshiped by all creeds and churches is greater than any one of them. Every great Christian leader has known and taught the universality of God. In addition to this concept of universality, the founders of various religions have taught similar ethical and moral principles. There is hardly a moral or ethical principle we live by that cannot be found in all the bibles of the world. Yet because of differences in interpretation there has been, not only dissension among different religions, but dissension among different Christian sects.

I was becoming discouraged in my quest when happily a friend gave me a copy of *Lessons in Truth.* While I was reading it, I began to think: "Here is a book that points the way to a good and spiritual

life. Here is the statement of a religion that gives bread instead of a stone to the hungry. Here is a religious philosophy that goes directly to the teachings of Jesus for the Truth that alone can give purpose and direction to living, that makes no demands on its followers other than a constant and conscious determination to connect themselves with God and use His power for better health, greater prosperity, and continuous peace of mind. Here is a book that gives simple practical lessons in how to live according to the principles of Jesus. Here is a book that does not disturb anyone's faith in an organized religion but seeks instead to activate his faith, to make the Christian a better Christian, the Jew a better Jew. Here is a book that, following the high ideal expressed by Jesus in the words 'whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother,' teaches tolerance toward all who believe in and lead a good life, no matter to which creed, color, or race they may belong."

Here at last I had found the statement of a religion that embraces the good of all other religions yet seems to have higher vision and greater workability than any one of them.

My first reaction to *Lessons in Truth* has never varied. On the contrary, with every rereading I seem to learn more and more from it. When anyone comes to me with a problem, I am frequently inspired to the right answer by remembering some principle that Doctor Cady lucidly explains. I have given away many copies of the book, and for each receiver it has been a spur to a better life. Aside

from the spiritual aid I receive and have been able to give to others, I find the first chapter invaluable in answering children's questions concerning the nature and location of God. Speaking in the simplest possible language and without being too abstract, I have been able to explain that God is the creator of life and love and wisdom in all their manifold forms. Using flowers, fruit, animals, the stars in the heavens, and human beings as examples, I have shown how God's creativeness and power work on earth. By making a connection between the abstract ideal of God and the concrete evidence of how He manifests Himself in these visible forms, I have made it clear to children that God is not an awesome figure in a distant heaven but a part of themselves, ever ready and willing to help them.

The principles of Truth known to advanced Unity students are so simply explained in *Lessons in Truth* that the neophyte can understand their spiritual significance. These principles are control of thought, use of denials for erasing negative thoughts and emotions, use of affirmations for changing our attitudes toward God and putting ourselves into constant harmony with divine law, the need for steadfast faith even though it has to be blind at first, the obligation to use all our spiritual gifts, which include healing and the power to manifest good in our lives, comprehension of the power of prayer and meditation, and steady acknowledgment of the presence of God. Veteran seekers after Truth, who feel the need from time to time to get back "on the spiritual beam," are refreshed and reactivated in mind and body by rereading Doctor Cady's book.

The practical results on receptive readers are truly miraculous. With God's help, they are able to solve difficult problems, to overcome bad habits, to heal themselves and others of sick bodies and minds. They learn to claim the blessings they desire and to accept responsibility for their own actions. They learn that through a "calm, restful, unwavering trust in all-wisdom and all-power" they can accomplish what they will and make themselves over in God's image and likeness. Above all, they learn to face the world, not in fear, but in hope and confidence.

The hope of humanity today lies in an understanding and practice of the principles of Truth, which are not limited to any particular creed or church or nation. Unless we do our part to bring understanding and spiritual help to those who are "floundering in a sea" of inner perplexities or outer problems, we are not following the way of Jesus. Truly spiritual persons realize that they must enter understandingly into the lives of others, that they must do their share to break down any seeming "middle wall of partition," that they must help others to know that there is only one Truth, one God immanent in all men. "And they shall call his name Immanuel; which is, being interpreted, God with us."

Perhaps the most important lesson that I learned first from this book and later from other Unity teachings is that working for our own spiritual salvation is not enough. We must love our neighbor, and "neighbor" embraces all peoples of the world. I learned that humanity is more important than our

own personal development and that we must try to the best of our ability to help others who are still in bondage to negative habits, ill-health, false beliefs, injustice, or intolerance.

Finally, *Lessons in Truth* taught me that there is no short cut to the religious ideal of demonstrating a good life in a good world and that a good life can only be achieved by daily prayer and patient striving to overcome our own limitations and to build, stone by stone, a better life in a better society. We cannot stand still and idly dream of a distant heaven where all will be joyous and peaceful and free. Now, today, in this world we must work with courage, devotion, and faith in our own God power to help in the creation of a world where Truth will make all men free.

It is a fair thing to ask of each Christian who prays to his Father for his supply: "Do you prepare for the things which you ask for in prayer?"

Follow up your prayers with a preparation for receiving your answer! You have frequently asked for healing, for promotion, for true friends, for success and opulence; yet you do not fulfill the requirements unless you make every preparation to receive that for which you have asked. Do not be like the woman who prays for supply and lives a scrimped life; or the man who prays for prosperity and makes plans for bankruptcy; or the student who asks for substance and then worries about his expenses. Let your present situation be a nucleus, a vessel, for your demonstration.—RICHARD LYNCH

The Creative Power of Thought

VAN SCOTEN

WHY DO WE GO through year after year of hardship and ill-health when a change in our thinking can rectify all inharmony and bring peace, prosperity, and good health into our lives?

Our lives and affairs are what they are today because of the thoughts we have held in the past. Do we think negatively and hold error thoughts in our minds and then wonder why our lives are disordered, why we are sick, why we are poor, why we are unhappy?

Let us stop to think for a while just how important our thoughts really are. I am sure that when we do we shall be more careful in our thinking. Everything that exists was created by the power of thought. The chairs we sit on or the houses we live in were first ideas. These ideas were built thought by thought in the minds of the builders, until the finished products were the result. In our own lives we cannot make a cake or paint a picture or build a cabinet without first thinking about it.

We must think the right kind of thoughts to bring the thing we desire into manifestation. Our thought patterns must be perfect if we want perfect results. If we want to build a house, we must think the kind of thoughts that will bring forth a house rather than a barn. If we want health, we must think thoughts of health rather than thoughts of sick-

ness and disease. If we want prosperity, we must think prosperity rather than poverty, loss, and limitation. If we want peace and love in our lives, we must think thoughts of love rather than thoughts of hate and discord.

What is thought? A metaphysical definition is: "Thought is the process in mind by which substance is acted on by energy, directed by intelligence. Thought is the movement of ideas in mind."

In his book *Christian Healing,* Charles Fillmore says: "Thought is the creative power by which man builds a mentality and a body of perfection. Man understandingly uses his creative thought power by mentally perceiving the right relation of ideas . . . Thus we see the necessity not only for thinking right thoughts, but also for having a right basis for our thinking. We must think according to universal Principle."

There is only one Mind, universal God-Mind. God gives to all His children His inexhaustible supply of perfect thoughts and ideas, which take form in our minds. We have only to contact God-Mind within us for the good thoughts and ideas we desire.

Because men so often misinterpret and misapply these ideas in their thinking, their thoughts are imperfect and destructive. Thus, we see that error thoughts are created by man, not by God. The error thoughts that men hold in their minds are the cause of all their troubles.

What kind of thoughts are you holding? Are they thoughts that will come back to you ladened with all good? Remember, thoughts are like magnets and attract like experiences. As you sow in thought,

so shall you reap in life. Negative thoughts will bring forth error in your life. Constructive thoughts will bring forth good. When you firmly believe in this law you will watch your every thought. You will "seek good [thoughts], and not evil [thoughts]. You will "hate the evil [thoughts], and love the good [thoughts]."

Have you ever taken account of how much time you waste each day in negative thinking? How much time do you spend in thinking of your aches and pains or of poverty and hardship, or of other persons' faults and mistakes, or of plans that have failed rather than plans that are going to succeed?

Why should we waste time and good thought energy on conditions we do not want to see manifested in our lives? Would it not be better to spend our time in thinking thoughts that will build us up and set us free?

Let us consider how our thoughts affect our bodies. Charles Fillmore says in his book *Atom-Smashing Power of Mind:* "The body is the exact reproduction of the thoughts of its occupant. As a man thinks in his mind so is his body." Every time we hold thoughts of sickness these thoughts are impressed upon the cells of our bodies. Thoughts of worry, doubt, and fear also affect the cells of the body.

What kind of thoughts are you holding for your body? Do you sometimes think of your body as material and subject to sickness, disease, and death, rather than thinking of it as spiritual? If you want health, think and know the truth for your body; know that you are a spiritual being, a temple of the

living God in which He dwells eternally.

If there is sickness in your body that you want healed, do not keep thinking about your condition. You, as a child of God, do not have to deal with the error you wish to remove; you only have to know the Truth. "Ye shall know the truth, and the truth shall make you free."

At one time in my life a certain condition was bothering me. My prayers failed to heal me. Why? Because I was holding negative thoughts about the condition and was reluctant to give them up. I finally realized that the holding of these thoughts was only making the condition worse, and I firmly resolved to let go of them and to try not to think about my condition again.

It was not easy. At first these negative thoughts would creep into my mind, and I would catch myself thinking about my condition. Then I told myself that I wanted only God in my life; therefore, I must think only good. I knew that I could not have God and His good and perfect health and think negatively. Each time I caught myself trying to think negatively I immediately affirmed: *"God, God, only God. God is the only presence and power in my life."* In a short time I was healed, because I learned the truth about myself and did not nourish myself on negative thoughts. I did not worry about myself. I just let go and cast every negative thought about my condition from my mind. I was determined to have nothing more to do with it, knowing that when one is determined to have nothing more to do with negative thoughts they disappear. I realized that I had to develop a sincere desire and willing-

ness to part with the negation, so that divine love could cleanse and purify my mind and heart.

Negative thoughts have no hold on us except that which we give them by continually thinking them. Negative thoughts and desires will bother one only as long as he welcomes and entertains them. Let us not actively resist them, but know them for what they are. Let us know that they are not real or true. If we let go of them, they will fade into nothingness. Let us think only about the good.

Many times we may have rejoiced and believed that we were free from a certain error thought. Then suddenly it comes into our minds again. A negative thought is often suggested to us by persons, things, or conditions around us. We must be ever on guard not to pick up negative thought suggestions. We can cast them out of our minds as soon as they make their appearance, for we are rulers of our own thought domains. We can think the kind of thoughts we want to think. No one can make us think or hold a thought we do not want to hold. "Be not overcome of evil, but overcome evil with good."

We may not believe that our thoughts have any effect on our business affairs, but they definitely do. No man can hold thoughts of failure and expect to succeed in business. He cannot keep telling himself: "Business isn't good. I'll never make any sales. People have money, but they're hanging onto it. There's too much competition. I'm not trained for this kind of work." Other negative thoughts run through his mind until he becomes so depressed that he is unable to do any business. He becomes sick in body as well as in mind. How can he do his best work

when he is depressed and discouraged?

The man who keeps his thoughts on the bright side, who is optimistic about his business venture and knows he is going to succeed will succeed. He succeeds who affirms with his whole heart:

"All things I am, can do, and be,
Through Christ, the Truth that is in me."

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Let us go to the Father often in silent prayer. Whatever we ask the Father for in prayer we must continue to believe in thought that we have already received. It will do us little good to ask the Father for something in the morning and then to spend the rest of the day thinking negatively about it. If we know with certain knowledge that our prayer has been answered, why should we waste time thinking about it? We may better spend our time giving thanks that we have received, that that for which we prayed is already ours. Let us pray: *I praise and give thanks in the name of Jesus Christ that I am healed (or prospered). It is done and accomplished now."*

We want the best there is, and as children of the Most High, it is only fitting and divinely right that we should have the best. When we go to the store to buy an article we want the genuine product, not a substitute or second best. We do not like distorted or false things; nor do we knowingly accept a counterfeit bill. Yet many times we fill our minds with distorted, negative, untrue thoughts and expect to demonstrate a real and perfect spiritual creation of good in our lives.

Men have been willing to blame outside forces

and even God for their misfortunes, when, in reality, all suffering is the result of their own negative thinking. Out of their hearts proceed the error thoughts that bring upon them sickness and inharmony.

The heart is the subconscious realm of mind. When we think a thought it is impressed upon our subconsciousness. That is why it is sometimes hard to rid ourselves of old negative thoughts—they are so firmly impressed upon our subconscious minds. We can only rid ourselves of old error thoughts by replacing them with good thoughts.

"To be spiritually minded *is* life and peace." To be spiritually minded means that a person has developed a state of consciousness in which he thinks on spiritual things. To be spiritually minded means to "live, and move, and have our being" in Spirit, God-Mind; to think only Godlike thoughts; to see all God's universe with the "single" eye of Spirit; to behold man as a free spiritual being, alive with eternal life; and governed and sustained by a loving Father.

"Be ye transformed by the renewing of your mind." Our minds and hearts must be cleansed and purified of all untrue thoughts and desires. Our every thought must be in harmony with divine law. We have to deny all negative thoughts—hate, fear, sin, poverty, disease, death—we may have been holding in order to make room for the good. God never asks us to deny or give up anything good. He only asks us to give up error thoughts or acts that are harming us. We must bring "every thought into captivity to the obedience of Christ." However,

we must not try to force the personal will to hold right thoughts. Instead, we must love the good and desire it with our hearts, souls, minds, and bodies. When we really want the good more than we want the error it will be easy for us to hold to the good.

In order to control our thoughts and hold fast to that which is good, we must fill our minds with divine ideas and center and focus our attention on them. "Set your mind on the things that are above, not on the things that are upon the earth." We must think on a statement of Truth until its inner meaning is revealed and we can acknowledge it in our consciousness. We must let our minds dwell on the good in all persons and all things.

"Have this mind in you, which was also in Christ Jesus." Each of us has the Christ Mind within and must claim it and bring it forth as Jesus did. Jesus revealed how to unify the mind with God-Mind so that every thought can be Godlike. This is not an impossible attainment for us. This is a goal of Truth to work toward. Every time we think a good thought rather than an error thought, we move nearer the perfect goal of Truth. Jesus set the perfect example. Let each of us follow in His way.

"In all thy ways acknowledge him,
And he will direct thy paths."

Let us ask ourselves often, hourly and daily, if we are really acknowledging God in all our ways. Are we putting God into every department of our lives and affairs? Are we letting Him express Himself through every cell of our bodies, through every fiber of our beings? Our lives—every thought, word, and act—must be dedicated to God. We must do

all things and think all thoughts to the "glory of God."

God, the all-wise and all-knowing Father, knows your every thought. "Thus saith Jehovah . . . I know the things that come into your mind."

When you awaken in the morning turn your first thoughts to God. "Choose you this day whom ye will serve." Ask God to guide your thoughts and to help you choose only the right ones. Talk to God and tell Him you want to think only good, or God-like, thoughts.

Each night when you go to bed turn again to God within you and let Him examine your thoughts.

"Search me, O God, and know my heart:
Try me, and know my thoughts."

You, too, should examine your thoughts. Have you been thinking constructively or destructively?

Ask the Father to forgive you for holding any negative thoughts; ask Him to forgive you for using His pure and perfect ideas in your mind in negative ways. The Father forgives. He rejoices to bring you back again into His kingdom of right thought and perfect ideas. Ask the Father to stand guard at the door of your mind, so that only righteous thoughts may find entrance. "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Seeking the Kingdom

MARGARET KOBESZKA

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

HOW OUR MINDS love to cherish the last part of this statement—"all these things shall be added"! What fanciful flights our imaginations take to the Utopia of bulging bank accounts, of wonder-working power, of luxurious homes, of exuberant health, and of idealistic love!

But wait! Jesus said that the kingdom of heaven must first be found. This is similar to believing that if we have a million dollars we can make another million. But where do we get the first million?

Where do we find the kingdom of heaven? Many persons shrug their shoulders at this question and decide that the kingdom is some mystical place unattainable by mere human beings. Others offer a prayer and placidly await a miracle that will take them to this kingdom. But some remember that the "kingdom of God is within you." These persons seek and find.

The second word of the text, the word *seek,* is the key to the matter. Webster's definition of the word *seek* is: "To go in search of; to look for; to search for; to inquire for; to ask for."

Anything we search for and try to gain by any means is something valuable to us, something we desire with all our hearts. So, before we can find

the kingdom of heaven we must want it at any cost.

I am reminded of a style show I attended recently. As each new model appeared, a woman seated behind me sighed and exclaimed: "Oh, if I could only be that size again! If I could only look like that in my clothes again, I'd give anything! Just anything!"

This patter continued, and finally I turned around to see what this wishful woman looked like. I was not surprised to find her an extremely stout person. But I was surprised to see a box of chocolate creams on her lap! The candies were more than half gone—and if her apparent relish was any indication, all would be consumed in a few moments. Yet she had just said that she would give anything—"just anything!"

This incident reminded me of the sharp difference between sincere desire and wishful thinking. Of course, this woman wanted to have an attractive figure; that is, if she could also enjoy food to the fullest, with no thought of controlling her appetite. So it is with the kingdom of heaven. Of course, we want it; that is, if we can also live as our own ego dictates, with no thought of submission to God's will or His laws.

It seems to be one of the hardest things in the world for the human mind to let go and let God. Why should this be when God is ever willing to help us if we but turn to Him? How wonderful to have the help of God, the power that made our intricate bodies! How inspiring to have ideas from God, the power that has given every constructive idea for

progress ever known by man! How marvelous to know that God gave us Jesus to show us how we may live and attain on this earth the "peace of God, which passeth all understanding"!

God gave us minds that absorb like sponges the ideas we put in them. But remember, nothing, no thought at all, can be in anyone's mind unless it is first put there.

Jesus said that we enter the kingdom of heaven by "being born anew." The only place we can be "born anew" is in the mind. To remake the mind into a "born anew" condition, we must put new ideas into it. We must repeatedly put these new ideas into the mind until they sink into the subconscious mind to rule our lives.

Expose yourself to faith. Read the New Testament and The Psalms over until your mind is saturated and your heart sings with the life-giving faith that Jesus taught. Read with your heart as well as with your mind. As stated in Psalms 34:8,

"Oh taste and see that Jehovah is good:
Blessed is the man that taketh refuge in him."

Memorize the scriptural passages that particularly appeal to you and help you. Feed them to your mind at every opportunity during the day. "But with God all things are possible." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." "Great is thy faith: be it done unto thee even as thou wilt."

Talk things over with God. Tell Him you desire the kingdom with all your heart. Or if you are too

ensnared with human thoughts and ways actually to desire the kingdom—but you wish you did—tell Him about it. Ask for the desire to be "born anew" in your heart. Then believe, as Jesus taught, that "with God all things are possible." As surely as night follows day, God will hear you and answer you.

Envision how wonderful your life will be when you live it according to God's will and God's laws. For it has been said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

As surely as you turn toward God in this manner, God will meet you. And some day, in a rush of understanding and gratitude, you will feel your faith vibrating within you. You will know that God's will for you is love, goodness, charity, and hope. You will truly want with all your heart to do God's will, to follow His laws.

From the moment you sincerely submit your will completely to God's will you will be "born anew." There will be no words to express the joy and peace and security you will experience when you say with your heart, "Nevertheless, not as I will, but as thou wilt."

The choice is, of course, up to you. You may continue to direct your life by human thought, which has yet to penetrate the mysteries of this fabulous world in which we live. Or you may let God direct your life, as He not only created but continues to recreate this world in which we live.

The choice is yours. Which will it be?

"Neither Are Your Ways My Ways"

MARY L. KUPFERLE

THE WAYS GOD WORKS within your life and mine to reveal our good to us, the ways His wisdom takes to help us to learn, to grow, to develop, to understand, and to accept more of His good desires for us are oftentimes ways that seem beyond our discernment. Sometimes they are totally different from the ways He takes with another person. For this reason we need never become discouraged because things do not seem to work out as we expect, or as we had planned, or as they did in someone else's life.

Some years ago a friend asked me to pray with her for the adjustment of difficulties between two young people contemplating marriage. The couple seemed well-suited to each other, and everyone who knew them hoped that harmony would be restored. Within a few weeks, however, the young man came to the decision to marry another young woman, whom he had been attracted to for some time. He had been fearful of marrying this second young woman because of a difference in social standing and the unfavorable reaction he felt certain would develop in his family as a result. The action seemed as drastic as it was sudden, yet it resulted in happiness for the young married couple. There was harmony between the two families concerned and great spiritual growth for the first young woman, who eventually found her own right place in life.

Since this time, whenever events take turns I have not anticipated, whenever another person acts or reacts unexpectedly in a certain situation, whenever results or demonstration do not follow a hoped-for pattern, whenever developments are different from the prayer's design, I remember the foregoing incident and recall once more the illuminating words of the prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Not long ago an acquaintance mentioned to me that this same Bible passage had been of great value to her. She explained that in beginning her study of the Unity teachings she was so enthusiastic about the guidance and direction she found that she felt compelled to urge her husband to use them in his business affairs. She explained to him that he could accomplish so much more, be so much happier and more successful if only he would follow these teachings. Although her intentions were the best, this advice seemed to create a rift between them. Finally, after further prayer for illumination, these words caught her attention: "Neither are your ways my ways, saith Jehovah." As she read the remainder of this Bible verse, she realized that her way of finding and following guidance and direction was not necessarily meant to be another's.

She further realized that her husband, in his own way, was seeking and finding his own manner of self-expression, developing his own abilities and talents in just as orderly and wise a procedure as

she had urged him to do. True, his method of doing so was different from hers, but it was the way that appealed to him, it was the way most helpful to him. In a spirit of renewed humility the young wife gave thanks that her eyes had been opened to the truth that God was at work within her loved one, guiding and directing him in ways that were wise and good for him.

If there is a dear one whom you wish to help, if he seems to take one wrong course after another in trying to find his way into happiness or success, remember that God is working within him to watch over him and to guide and to direct him in spite of all appearances to the contrary. Your dear one's ways of learning from God are often quite different from your own ways of learning. His ways of growing and developing may take entirely different turns in the path from yours, but remember that the One who sees the over-all picture, the whole pattern and purpose of life is ever present and ever watchful of His own. Your faith in this truth, your remembrance of it are of far greater value to your loved one than many outer moves of human assistance.

God's thoughts for this loved one are very often not your thoughts about him, and God's ways for him are frequently not your ways for him. In fact, God's thoughts about His children are always thoughts of faith rather than fear, thoughts of confidence rather than doubt, and His ways are infinitely better than any we can devise for ourselves or another. When we take God's point of view about our loved one we see things more clearly, we come to the realization that a divine pattern is working within

the life of every person to bring him closer to God and His good and to the expression of the Christ Spirit.

God has many avenues of revelation for His children, many channels through which to pour His counsel and guidance and wisdom. Sometimes these avenues are through certain teachings, a certain book or article, sometimes through a passage from the Bible, or the suggestion of a friend. Sometimes they are merely through a quiet remonstrance or urging within the heart, sometimes through a motivating feeling toward taking certain outer action. Peter Marshall, former chaplin of the United States Senate, found his guidance during his early years in a plainly worded message coming to him through a voice that seemed to speak aloud. Later on, his guidance came more quietly, from deep within his heart, as an inner knowing.

As a child, Samuel, the prophet, heard God speaking to him, and his guidance came through words seemingly uttered aloud. Joseph, first a prisoner and a slave, then a ruler, found his guidance through dreams and visions. Elijah, in one instance, found God's direction in the "still small voice," the inner voice of intuition. Jesus, whose association with God is the perfect example, knew Him as "Father," as One with whom He was unified in spirit and in consciousness.

Each of us grows and develops according to his own conception of himself, his conception of God, and his conception of his relationship to God, and it is up to each person to take the path his own heart indicates is right for him. Because you receive guid-

ance in a way that is different from the way another finds his, do not feel that your way is the only right way—or that it may be the wrong way! Your way is right for you, and his way is right for him. Here again God is working through each person according to a way that is not meant to be judged by human reasoning, for it is a way that the Creator can best awaken the person to the reality of being. God knows how to reach His children, He knows how the individual can best receive from Him, and He takes the avenue that will help to bring Him into clearest view before His offspring.

You may protest: "But how about the times when there seems to be no guidance at all? How about the days that pass without any indication of direction even when we long for it, seek it, pray for it?"

Again, God's ways are not always our ways. His ways of guidance are not always our ways of guidance. Perhaps these days of silence are needful, perhaps more needful than an immediate reply; perhaps, also, they are far more patience-developing, faith-producing than we realize. How do we know how God wants us to develop? He is, perhaps, expecting more of us than we imagine; He has far more faith in us than we dream! Because we have no immediate guidance does not mean that God has stopped His divine activity in our lives. Very likely it means that He wants us to listen even more faithfully, to pray even more deeply, to trust even more constantly than ever before.

Perhaps this is the time God wants us to follow the advice, "Enlarge the place of thy tent [consciousness], and let them stretch forth the curtains of thy

habitations; spare not: lengthen thy cords, and strengthen thy stakes."

During the days of watching and listening for guidance and counsel we have greater-than-ever opportunity to develop through prayer, through the enlarging of our understanding, through the letting out of more courage and strength than we thought we had, through the sinking deeper of our roots of faith and trust. God wants our consciousness of faith to be enlarged, to be increased into a faith that is constant and far-reaching and of great accomplishment. Perhaps the very slowness of an outer development is God's way for us, His preparation for us into greater good than we can envision for ourselves.

When we understand this, when we remember that God is at work in His own way, according to His infinite wisdom, according to a plan devised by His love, we can relax and let go and give up fretfulness concerning the seemingly retarded awakening of another or the slowness of our own progress. He who is all wise is capable of finding His way into the hearts of His children, and He is doing so day by day, hour by hour. He who created us knows all about us, all about our hopes and dreams and innermost longings even better than we ourselves.

The loving Father-Mother God will not fail or forsake His own, for His plan for His beloved children is the highest and the best, and neither time nor outer delay nor human faltering can turn Him from His divine purpose of expressing His nature through His image and likeness. "For as the rain

cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Knowing that God is all good, knowing that God is our Creator and our sustainer, shall we not continue in this faith, trusting ourselves and our loved ones wholly to His care and keeping? God's word of good for His children shall not fail. It has not been spoken in vain. We have only to turn again and listen, to remember that His ways are higher and better than our own, to remember that His infinite vision includes every one. Then shall we "go out with joy, and be led forth with peace," beholding the perfect ways of God, thinking the perfect thoughts of God, knowing them to be our own!

Consciousness

J. O. Hännah

Holy Spirit, Omnipresent God,
In meekness may I claim Thy gifts;
In boldness speak the word that lifts
Some fellow traveler's soul
Into a richer consciousness
That he may reach a higher goal.

Our Daily Bread

PAULINE TYSON STEPHENS

ONE OF THE MOST meaningful sentences in the Bible is the line from the Lord's Prayer, "Give us this day our daily bread." This is an all-embracing sentence, and it covers the whole of life. Although it is a supplication, it is also an affirmation of God's goodness. It holds within its scope the answer to every heartfelt desire.

Each word in this line from the Lord's Prayer contributes a message of its own. When combined, however, the words give us a message from the Creator, who has given us all things already, if we but trust Him. I should like to repeat the sentence, emphasizing each word.

When we say, "Give us this day our daily bread," we are saying literally that God gives everything to His children. There is no way on earth that we can buy the blessings that He has prepared for us from the beginning. Under His divine law He gives us everything we need when we open our hearts in faith to receive it. When we turn our affairs over to Him He gives us material aid as well as peace and contentment.

In numerous places in the Scriptures we are told of the wonderful gifts of God. In writing to the Ephesians Paul said, "For by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God." We recognize the gifts of God as such when we learn to center our thoughts on the

Creator and when our entire being is permeated with the Christ Spirit. Jesus brought out this when He spoke with the woman of Samaria at the well. When He told her of the main aspects of her life and she asked how it was that He, a Jew, could speak with her, a Samaritan, Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." This living water, or consciousness of the Christ Spirit within, is a God-given gift and cannot be purchased for a material price.

In "give us this day our daily bread" the word *us* points out unselfishness as a necessary quality of the spiritual life. It is not for ourselves alone that we are to seek God's goodness; but to realize the most complete joy, we must express love for all mankind. The pronoun *us* replaces the pronouns *I, me,* and *my* in our prayers when we feel within our hearts the love that Jesus portrayed.

There are uncounted millions in the world today who need our prayers. When we pray for them we are keeping the channel open for blessings in our own lives. In giving us a model prayer Jesus was telling us that love is unselfish, that love never fails in any situation.

At what time may we expect God's blessings? Jesus said, "give us this day our daily bread." The adjective *this* refers to something that is at hand or very near to us. We are not to look back to the yesterdays, which are gone; we are not to lament our past mistakes, except to repent them. We are to open our hearts to God this day, at the present time. We

are not to concern ourselves with what may or may not happen in the future. We are to know that God provides and cares for us at this time—now.

I have in my personal library a book of sermons that was much-read in our home when I was a child. One picture in this book has always intrigued me. It is a picture of a woman with a worry-lined face, and the caption reads, "I hate to feel so well today, because I know I'm going to feel bad tomorrow." Even when I was small I saw the tragedy in this kind of thinking. Now, in the light of Truth, I realize that expectation of harmony on the morrow is a prayer for harmony. And so let us truly pray, "Give us this day our daily bread."

"Give us this day our daily bread" also includes the present time. Twenty-four hours takes in both day and night, but I like to think that when Jesus said "day" He meant not just a few hours but continuous time. Historically speaking, "our day" means our age or era, and it can include unlimited time. Thus, there is no time limit when He says that we are to pray for what we need on this day.

"Give us this day our daily bread." When something is ours, it belongs to more than one of us. So in praying for our daily bread, we pray for collective good—good that belongs not only to one but to all persons alike. The word *our* excludes all thoughts of envy, hate, greed, intolerance, or criticism. It expresses a boundless love for everyone and reveals that we are spiritually one with God.

How often are we to expect the blessings that God has prepared for us since the beginning of the world? According to the words, "Give us this day

our daily bread," we are not to expect that God will shower us with more material goods than we can use for ourselves. We should expect goods only in accordance with our *daily* needs.

In the Sermon on the Mount, after Jesus had told the multitude how to pray, He added, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." This was another way of saying that God will supply our daily needs; therefore, we are to trust Him rather than to devote our energies to attaining riches for ourselves alone.

In saying, "Give us this day our daily bread," Jesus included all that we need. Bread, so often called the "staff of life," is a symbol of our physical needs as well as all the inmost right longings of our hearts. All these things God has prepared for us. We need but to open our minds and hearts to have them flow into our lives.

When we repeat, "Give us this day our daily bread," we must bear in mind that the mere formation of the words with our lips is not actual prayer. To pray truly, we must say them in our hearts, realizing that God is all-powerful and all-good. He will be ready to grant the desires of our hearts when we look to Him in true faith. This is prayer as Jesus meant it to be.

"Give us this day our daily bread" is *my* prayer; it is *your* prayer, and it is *our* prayer.

Words

HELEN CLARKE

PART TWO

In the beginning was the Word,
and the Word was with God,
and the Word was God.

IT IS WISE to be cautious about our use of words as applied to our "problems." Most of us believe that we have problems and that they exist because of "circumstances" over which we have no control. But so-called problems exist only because we do not feel and think and speak the creative words of God. Problems do not exist outside us because of circumstances, but within us because we separate ourselves from God.

This is easy to realize, theoretically! For instance, the father who insists that his twenty-one-year-old son follow the course of action that he, the father, considers best faces what can be a heartbreaking problem. But the father who feels that his twenty-one-year-old son should live his own life under God's guidance and make his own decisions has no problem, except to be as understanding and as helpful as possible. When a problem is recognized as being within oneself, the battle is on a completely different plane. The act of honestly and humbly examining one's own feelings and thoughts opens the way for God, and soon one speaks words that are felt and thought before they are spoken—the con-

structive, dynamic, creative words of God.

Using God's words, however, does not necessarily guarantee a quick solution to external problems. We must not expect our neighbor to stop being a grouch immediately. God's words change our attitude, so that there is no longer a problem. The beautiful truth is that the neighbor feels the change in us. Friendliness and understanding in us create friendliness and understanding in others, if we keep on keeping on—and we can do no less with God's words in our hearts. As we open the way for the beauty and goodness of God to enter our hearts so do we open the way for the beauty and goodness of our neighbor to enter our hearts.

We have no way of measuring the outward effect of God's words on external events or to what extent physical laws bow to them. Sometimes it seems as though "miracles" happen. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" rings in our ears. If we could become fully aware of the power of His wonderful words, we would discover that they put external conditions in a very different light. But the kingdom of God must be sought for its own sake, not in order to obtain "all these things."

A problem should not be solved, but dissolved. When a problem is treated as an external circumstance and one endeavors to solve it by arbitrarily forcing circumstances to conform to one's desire, even though a solution is reached, the problem itself still remains—oftentimes in a much more disastrous form.

The experience of a friend of mine illustrates

this point. This woman's husband drifted into the habit of spending several nights a week with "the boys." He played billiards and bowled and she was very unhappy about her "problem." She tearfully insisted that he stay home every night with her. After many unhappy and tempestuous sessions he agreed to give up his nights out and did as she demanded. But he was far from being a happy or an agreeable companion, and her problem remained with her—in an even more perplexing form. She felt desperate, because she loved her husband; and she did not know how to handle the situation. She prayed to God to make her husband behave differently, but there was no apparent result.

Turning to the Bible for comfort, she read Luke 17:21, "Lo, the kingdom of God is within you." But she pushed the Book away. "Oh, but it isn't, it isn't!" she moaned. For a long time she sat there, weeping bitterly, stumblingly reaching for God. At last, her sobs ceased, and she felt a deep stillness. Never before, she told me, had she experienced such profound stillness. The hard bitterness in her heart seemed to melt away. "Could it be?" she thought. "Could it really be true?" She drew the Bible back to her, gently rested her tired head on it, and words came to her mind that were entirely different from the ones she had been using daily. Words she had vaguely known but never felt. Loving, understanding, constructive words. They rang in her mind triumphantly, giving her courage and an inexplicable joy. She found herself praying—a prayer different from her usual despairing plea. She prayed for strength to keep her mind open, receptive, listening

always to God's words. Earnestly, quietly she prayed to feel, to think, and to speak His words alone. She left everything else to God.

The change in her was soon evident. She actually began to encourage her husband to go out when he wanted to. After all, God would watch over him just as He watched over her. There were no longer tears, swollen eyes, recriminations. Before long her husband was staying home voluntarily, or asking her to go places with him or suggesting that they have friends in for the evening. Their love was reborn, revitalized. They bought a billiard table for their recreation room, and my friend even learned to play the game—and she loved it! Her home was dominated by God's words rather than by negative words. As all this happened, my friend became more and more attentive to the quiet voice within her and to its gentle but dynamic words.

What happened to her problem? It was dissolved from within her. Humbly, she had talked with God. Slowly she had felt a great strength growing within her, a feeling of confidence, as she prayed: " 'My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.' My loved ones are in Thy keeping. 'Thy will be done.' "

It is well to think carefully about the words "Thy will be done" and to be sure that we do not use them as an excuse for resigning ourselves to inertia, grief, or failure. It can never be "the will of God" that we be frustrated. Many times Jesus uses the word 'joy." In John 16:20 He says, "Your sorrow shall be turned into joy"; and in John 16:22, "Your joy no one taketh from you." In John 15:11 He tells

us, "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

The wonders of God's universe could not operate without physical laws. And these laws are given us to use. Man desired to fly. He did not pray for God to waive His physical laws so that he might fly; nor did he cry with frustration, "It is God's will that I should never fly." The inventors of the airplane held themselves open and receptive to His words. They watched the birds. They studied and worked hard that they might understand God's physical laws. They used what understanding they already had and they kept their eyes and minds open to ideas and truths to which they had hitherto been blind. As a result man now flies. If only we could learn to use that which God has already given us, our prayers would become songs of joy and thanksgiving!

Of course, spiritual laws transcend physical laws. However, until we learn to co-operate fully with Spirit, as Jesus did, we must work diligently with both laws. "With God all things are possible." We must work and know that God is with us and in us and leave the rest to Him. We must ever seek first and constantly His kingdom, so that all "things shall be added" unto us.

"The words which thou gavest me I have given unto them." "Already ye are clean because of the word which I have spoken unto you." "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts." "In the beginning was the Word, and . . . the Word was God."

THE END

"Enlarge the Place of Thy Tent"

JANET ELIZABETH STEINHART

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes.

HOW GREAT IS the unfoldment of Truth in our lives when we "enlarge the place" of our tents (our dwelling place in God consciousness) to make room for thoughts of others! In Truth we behold others as perfect, and we help them spiritually to see their health and prosperity made manifest.

I once found myself floundering in a morass of selfishness. In a short time, however, after I faithfully began to pursue the study of Truth, a sudden awakening came to me. I experienced the joy of love, the very love Jesus expressed and taught. I found myself really loving everyone and everything.

At once I began to use my precious discovery in connection with a certain family situation. I spent hours in meditation every day, infolding each member of the family in loving thoughts. I worked to "enlarge the place" of my "tent," to forget my personal self in this new and wonderful idea. And the results were so quick and positive—a matter of only a few weeks—that they seemed miraculous.

In place of discord and hurt feelings I found love and peace. One by one those involved in my "love treatment" became interested in the Unity

teachings. Several of the family group were not attending church at all, but before long each found the Unity center in his own city. Much good unfolded and is still unfolding for them.

Positive as was this proof of the Christ presence and power, God had still more in store for me. As I continued to work toward selflessness and learned that I must let God express Himself through me, I observed that my physical condition improved greatly and that a wonderful new joy for living was established within me. The transformation came about as naturally as a sunrise dispels the dark of night. I learned that our own good is found most often when we share with others.

Would Jesus be remembered as the compassionate Shepherd for the children of the world if He had selfishly thought of His own salvation? Upon the mount in the wilderness He was tempted three times by the devil of selfish ambition; yet stanchly He turned His back forever on the pride of power. He humbly and heroically took up His "Father's business" of bringing all men into oneness of thought, teaching them the love of God, and serving them as Teacher and Master. Through His mission He healed and saved men from their ignorance, superstition, and fear. His way is the way now, provable everywhere and under all circumstances.

Surely through prayer and small overcomings man is emerging into the Master's vision of oneness —one mind ever operative, one life ever living, one love ever loving. As was Jesus, who ministered so untiringly to the needs of others, so are all of us sent of the Father to establish the heavenly kingdom

here on earth. Did He not urge, "Go, and do thou likewise"?

If we have been selfishly content to work out our own salvation but find the attainment slow, then it is time for us to look beyond the personal to the universal and to work as Jesus worked. Therein lies our salvation, because we learn the first and greatest commandment—to love. We lose our limited viewpoint of self and find the place of our tents enlarged by the abundance of the Father's store of love for all His children. This love is greater in scope than anything we can imagine, because "God is love."

Jesus' parable of the one lost sheep is a directive for all of us. A shepherd fails in his duty if all the sheep in his flock are not accounted for at the close of day. Not one sheep is to be left behind to wander in desert places. We also, as shepherds, must include all men in our consciousness of harmony—the kingdom of heaven. We cannot go alone or be alone, because we are part of all the other children in our world, as each ray of light is one with the sun. To feel apart from others at any time is to shut God out of our experience.

No one should feel complete in happiness so long as there is someone in the world who, like the prodigal son, lacks the good of the "Father's house." This is not intended to convey the idea that we should take upon ourselves or into our thinking our brother's problems or feel in the least responsible for them. It is meant to point out that our problems and those of our brother are the same things; that as we love and lose our personal selves in praying for good to be revealed in the lives and affairs of all, then do we

gain our own freedom. It is proving Jesus' words, "He that loseth his life for my sake shall find it," (or denies his false sense of life, his selfish appetites and desires).

God is always the "doer." Through us He solves all problems. When we cast our burdens at the Master's feet we are releasing them wholly from our thoughts and trusting the Christ understanding. And when we affirm our freedom and that of all other men then do we find the problems dissolved and peace attained. We thus become attuned to the spiritual law based on the oneness in God of all persons. Jesus knew and used this law. When a problem of an unloving situation, such as sickness or lack, is solved Truth is thereby proved. It is true whether it is proved in the Western Hemisphere or in the Eastern Hemisphere, in a southern climate or in a northern climate. Law is equal in its absoluteness throughout the universe.

We must thank God that He is constantly working through us, lifting us out of our mistaken race consciousness. We must thank Him, for we know that our dear ones, our friends, our neighbors next door, and those across the seas are benefited and blessed by each proof of Truth we know. This helps to establish God's good laws in the hearts of men. This helps to bring peace to the world, which Jesus promised would come when men loved one another.

All of us are, in reality, of one mind, of one purpose for being—to express God in happy, healthy, and worth-while living. It is not by coincidence that we are gathered into family and national groups. We are so grouped in order to learn to live and love to-

gether. How well did our Master recognize our oneness with one another when He gave us the Golden Rule—"As ye would that men should do to you, do ye also to them likewise."

Everything points to perfect order in the universe. It is the interdependence in all activity of each thing and each person, with each a necessary piece of the whole. It is becoming more apparent that we cannot isolate nation from nation. In reaching points on the world's face, we discover that the distances between them, by air, by land, and by sea, are contracting. Assuredly this is a foretaste of the great "brotherhood closeness" we shall one day achieve in the world, a closeness that, in its final analysis, will be a conscious oneness felt and lived by all men. Let us continue our help with thoughts, words, and deeds to establish the kingdom of harmonious living. "Enlarge the place of thy tent"!

INVITATION

"For where two or three are gathered together in my name, there am I in the midst of them." If you want the help of a prayer group, at any hour of the day or night, you have only to write, telephone, telegraph, or cable:

Silent Unity, Lee's Summit, Mo.

Telephone BAltimore 4720 (Kansas City exchange)

Cable Address: Unity, Lee's Summit, Mo.

"THE LORD bless thee and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace."

Meditate upon this as your blessing for today. Think what these words mean to you. "The LORD bless thee and keep thee." You are blessed, you are kept from feelings of fear and insecurity by your indwelling Lord.

"The LORD make his face shine upon thee, and be gracious unto thee." Those who look upon your face see the light of Spirit shining through; those who know you feel the love and gracious spirit of the Lord that motivates you.

"The LORD lift up his countenance upon thee, and give thee peace." The Lord lifts your spirits; His presence ever with you fills you with courage and stability and the realization that all is well. You are at peace because you continually dwell in the security and serenity of His presence.

—*Martha Smock*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am illumined with the light of divine wisdom.

Prosperity: My mind merges with the Christ Mind, the spiritual source of all supply, and prosperity appears everywhere.

Healing: In faith I realize perfect unity with the Christ Mind and I am made every whit whole.

INSTRUCTIONS: Prayer is the highest, most powerful mind activity. The word of prayer has in it a living seed that, when planted in the soil of the mind, brings forth after its kind.

Prayer is not supplication or begging, but a simple asking for that which we know is waiting for us at the hands of our Father, and an affirmation of its existence.

One who exercises his thought powers discovers that there is a steady growth with proper use. The powers of the mind are developed in much the same way that the muscles of the body are. Persistent affirmation of a certain desire concentrates the mental energies and beats down all barriers.

Be faithful in using every day the affirmations given herewith for the coming month.

The voice of God is from within us.

If we have found God in ourselves, we have found the source of light, of freedom, and of the wisdom that answers all questions.

All persons who fail to recognize a higher intelligence in themselves are lacking in common logic.

Wisdom is pure knowing. It is to know from an inner intuition. Wisdom comes by kindling the inner light. Wisdom is of Spirit. We can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon us only when we are receptive to the Supreme's monitions.

As we unfold, the understanding of the head bears a close relation to the wisdom of the heart. Through our stored up knowledge throughout many incarnations we tap universal Mind, or the realm of pure knowing.

Since by finding the kingdom, or the realm of inner reality, man attains the deepest desire of his heart, it behooves us to apply mind and heart diligently to search for the Truth of our being.

Every genius feels the inspirational flow when doing his best work. "I speak not from myself: but the Father abiding in me doeth his works."

Through wisdom and its incorporation into our understanding, we shall escape sin, sickness, and the grave. This is in perfect accord with the promises of Jesus, that those who keep His commandments shall never see death. Affirm:

I am illumined with the light of divine wisdom.

The inexhaustible mind substance, the source of our prosperity, is available at all times and in all places to those who have learned to lay hold of it in consciousness.

A very important work in mind culture is the establishment of a faith substance. Once we discern the law of building by faith, we discover that there is a guiding intelligence always present that constantly reveals to us God's abundance.

In the closet of prayer when we center our thought steadily on the Christ Mind and invisible substance begins to pour itself out in consciousness, we realize that our prosperity is assured.

God is substance, not matter, because matter is formed, while God is formless. God substance lies back of matter and form. Substance cannot be seen, touched, tasted, or smelled, yet it is more substantial than matter, for it is the only substantiality in the universe.

The Christ Mind is the mind expressing divine ideas. The Christ consciousness is the consciousness of Truth, which knows nothing less than divine abundance. Repeated affirmations of abundance will build up a rich consciousness that will sustain you always. Therefore prosperity is the consciousness of God as the abundant, everywhere present reserve, unfailing, ready for everybody when they open themselves to it through faith. Affirm:

My mind merges with the Christ Mind, the spiritual source of all supply, and prosperity appears everywhere.

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"The prayer of faith shall save him that is sick, and the Lord shall raise him up." Countless thousands are applying this faith prayer today and are being healed, as people were in Jesus' time.

Faith is a confident clinging to the power of God in spite of the seeming triumph of evil.

Strong convictions of faith hold the mind steadily in the light of Christ, and all fear is eliminated. The healing, soothing Spirit is free to do its perfect work.

In making your demonstration, declare often the presence and help of Christ. By so doing you are placing yourself in a thought atmosphere that will quicken your own supermind (Christ Mind). Jesus raised His mind and body to His supermind level, permitting a life radiation without crosscurrents or discord of any kind. He preceded us, and as He said, He had prepared a "place" for us. This "place" is a spiritual current in the cosmic ether, in which we live, and we can feel it when we direct our attention to Christ in prayer and meditation.

Spiritual healing restores to perpetual health because it erases the error thought and cleanses the mind. "Though your sins be as scarlet, they shall be as white as snow."

Firmly believe in the healing power of the Christ Mind within you. Its glory now awakening in you is quickening and renewing mind and body, making you perfect as the Father in heaven is perfect. Affirm:

In faith I realize perfect unity with the Christ Mind, and I am made every whit whole.

Good Will Come

RUTH BARRICK GOLDEN

THOUGH SHE WAS ninety-seven at the time of her passing, I never had heard my great-aunt Sophia say anything harsh or critical about another person or bemoan or condemn any event.

"Never say, 'How terrible!' about anything you see, hear, or read," she would admonish us children. "Remember that God is on the throne, and good will come of every situation confronting you or another."

At times we children found this advice a bit thin, or "hard to take," as the boys said. For instance, one morning we heard "terrible" news about "Red," the beloved delivery boy, who drove the big gray mare with tinkling bells on her bridle. He sometimes gave us peppermints when he brought our groceries to the kitchen door. We heard that Red had been found guilty of stealing! He was accused of taking the cash he had received for certain deliveries and marking the store's bills for the purchases "charged." Someone discovered this practice, and a checkup proved that he had done quite a bit of it. We were shocked. "Not Red!" we said. "It can't be so!"

"Even if it is so, good will come of it," Aunt Sophia declared. "He will see his error. It will be the making of the boy."

We children imagined poor Red being sent to prison. Instead, after a few days he was back on his route—a rather subdued and sheepish Red at first.

He carried the big cartons of groceries into our house without his usual cheery whistle and without offering us peppermints. A petition had saved Red's job. It was circulated by hundreds of Red's customers who asked his employers to give the boy another chance.

So Red remained on the job, cheerful and faithful. Before long he started working for one grocer in the evenings, sweeping floors, opening boxes, and learning the business. After a few years he left the delivery route and went into business with this grocer. Today he owns one of the finest food stores in his city. He is a devoted family man, a church member, and an outstanding citizen.

Someone once mentioned this boyhood escapade to Red. "Yes," he said. "it was pretty hard to face people, realizing that they knew I'd stolen from some of them. But being caught and given another chance changed my life. I vowed I'd be absolutely honest in thought and word and deed from that day on—that I'd be a real man and justify my friends' faith in me. They forgave me, God forgave me, and I forgave myself."

Yes, good did come of it, as Aunt Sophia said it would. To realize the error of any destructive habit—gossiping, telling so-called white lies, being devious or dishonest in small things—is a blessing in disguise. To be led by any means into the pathway of truth is a valuable lesson. Good is bound to come of it.

A few years ago, while speaking to a group of clubwomen, I mentioned an experience I had had in helping to install an honor system in a state reform

school. Afterward, a woman in the audience came forward with reddened eyes and asked me to write to her son, who was in a reformatory. I told her I would see the boy and talk to him.

"He was so brilliant," she said, "a fine student in high school. He graduated with honors, and then he started going around with a gang of reckless boys. A car was stolen, and he was sentenced with the others." Her shoulders shook with sobs, but she went on: "We were not able to send him to college. He did plan to take a business course, though. Now he's lost all ambition. Says he's sick and takes no interest in anything. I just feel as if it's the end—for him and for me, too!"

When I saw this boy he was indeed sick from humiliation and discouragement. "I'll never amount to anything now," he said. "What chance will I have—a jailbird! I'll be tagged with that to the end of my days. A disgrace to my mother, to my teachers——"

"That's up to you, Ted," I said. "Stop feeling sorry for yourself! You made a mistake, it's true; but you can turn it into a victory."

"A victory? I don't get it." He lifted his eyes and gave me his attention.

"Ever hear of O. Henry?" I asked. "Who thinks of him as a jailbird? Yet he served a term in the Ohio State Penitentiary. Maybe he did his best thinking while he was there; you can go out of here better equipped to do something useful than when you came in. But you'll have to change your attitude. Will you mind if we repeat the Lord's Prayer together?"

He bowed his head, and when we finished the

prayer I said: "Remember that phrase, 'Forgive us . . . as we also have forgiven,' Ted. You'll have to forgive yourself, just as you accept God's forgiveness. You've already repented—that's plain. Self-condemnation will only hold you in the bonds of wrong thinking. 'Her sins, which are many, are forgiven,' said Jesus. And 'sin no more, less a worse thing befall thee.' Sin is only missing the mark, Ted. Through Christ we are forgiven. 'For sin shall not have dominion over you: for you are not under law, but under grace.' Will you remember that? This is today; yesterday is gone. Face today with new thoughts and a new mind. And remember, you are a new creature!"

We talked quite awhile after this conversation, and he promised to start studying at once on the business course he had originally planned to take. Fortunately, he was given opportunity in the reformatory, and within a few weeks I began receiving typewritten letters from the boy. He was studying typing and bookkeeping. "It's a challenge," he wrote. "I'm determined to build a good life and live down my reputation. I'll work twice as hard and really accomplish something."

He did, too. With the typing he learned while in the reformatory he worked his way through college. He worked late at night, typing documents for a law firm. In the meantime, a desire to study law grew within him. Today he is a successful young attorney, associated with an older juvenile-court judge. He has become a tireless worker in the field of juvenile delinquency. Having himself "missed the mark" in boyhood, he is qualified to show other young people that one error—or even many—need not condemn

them to lives of failure, that strength and vision grow from mistakes. Through the national Big Brother movement, private counseling, and various social agencies, this man is helping thousands of boys and girls in a great city to make a new start toward better living. He is lending his understanding and ability toward establishing more efficient methods of handling juvenile delinquency. Good has come of what seemed at the time a shattering experience.

From the shadows of what we call physical handicaps many brilliant triumphs emerge. We think of the poem "Paradise Lost" as bursting forth through Milton's blindness. In deafness Beethoven composed immortal music that surges through the years. Clifford W. Beers, who wrote "A Mind That Found Itself" and founded the International Commission for Mental Hygiene, was once a patient in an asylum for the insane.

Each of us can recall many instances of what one great minister has called "grace in a dungeon," or good coming from the challenge of difficulties. There was Paul, constantly pricked by some thorn in the flesh. Whatever this thorn was, it did not cause Paul to sit at home in an easy chair or to lie on a soft bed, as some of us might do in a similar situation!

In a prison in Rome Paul found the strength and grace to write his inspiring Epistles to churches he had established and to individuals. In one, his Epistle to the Colossians, he wrote: "This salutation is in my own hand, from Paul. 'Remember I am in prison. Grace be with you.' "

How beautiful the thought! "Grace be with you."

All his thoughts were for others; he wrote not a line of self-pity or of whimpering. For him "to live is Christ." How beautiful the victory of Paul, who in his misguided youthful zeal went from city to city, hunting down and persecuting Christians; who in later years, tormented by a physical disability, turned out what is perhaps the most helpful writing in the New Testament; who at last, cast into prison, in self-effacement and meditation gave the last full measure of service in the ever-living Epistles of tenderness, perception, and power that have burned a trail of glory across the centuries.

It matters not what conditions of seeming lack, mistakes, physical handicaps, or sorrow may be ours. We need never doubt that "to them that love God all things work together for good." God's immutable and perfect laws are at work, holding the universe in perfect rhythm and harmony. If we are sometimes tempted to feel that the world is in a sad state, let us recall that it is still our Father's world, and He is still on the throne.

"This is my Father's world,
Oh let me ne'er forget
That though the wrong seems oft so strong,
God is the ruler yet."

Do you recall the days of World War II when the German Army sieged Stalingrad for many months? The Russians burned every bit of vegetation as they fought on their own soil to hold back the enemy. The "scorched earth" policy, it was called. The Russians were determined that in the event of defeat there would be nothing left for the enemy.

All war is a kind of scorched-earth policy. We

destroy our own material wealth and our own sons, as well as those of the enemy, in pursuing any war. It is a dismal picture to look over the record of man's weakness and limited vision in this. Yet let us never forget that from our useless wars of greed and vanity, come understanding and Truth.

Through the all-wise laws of nature grass grows again from the scorched earth beyond Stalingrad. In the fields of Flanders the never-failing goodness of God has spread a blanket of flaming beauty to hide the devastation caused by man's error there in World War I. Vegetation and fertility and peace will come again to the wastes of Korea.

"I have often seen the locusts strip the leaves from the trees," wrote James Fenimore Cooper, "but the season of blossoming always comes again."

From the mistakes of our youth strength and wisdom come. From our darkest night of sorrow a song is born! From deep despair faith rises with healing in her wings! From our longing for a better world and our groping with limited vision for it, Truth, love, and peace will emerge triumphant!

RABINDRANATH TAGORE SAID: *He who knows that nature's own purpose is to make the boy a full man when he grows up—full in all directions, mentally and mainly spiritually—he who realizes this brings up the child in the atmosphere of freedom*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education: lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 6, 1953

UNITY SUBJECT—*Suggestions to the Overcomer.*

INTERNATIONAL SUBJECT—*The Christian's Use of Possessions.*—I Tim. 6:6-19.

6. But godliness with contentment is great gain:

7. For we brought nothing into the world, for neither can we carry anything out;

8. But having food and covering we shall be therewith content.

9. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.

10. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

13. I charge thee in the sight of God, who giveth to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;

14. That thou keep the commandment, without spot,

without reproach, until the appearing of our Lord Jesus Christ:

15. Which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16. Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honor and power eternal. Amen.

17. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy;

18. That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

GOLDEN TEXT—*For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.*—I Tim. 6:10.

SILENT PRAYER—*I lay up for myself the treasures of mind and heart in order to possess that which is eternal.*

Those who take up the study of Truth to realize personal desires or to gratify worldly ambition miss the chief point of the Jesus Christ teachings. A degree of material gain can be had in this way, but the chief gain from the study and practice of Truth is mental and spiritual.

In a material sense no one brings anything into the world or takes anything out of it. In no other sense is this true. Everyone brings into the world his inheritance from God. The newborn child possesses

assets: disposition, latent likes and dislikes, and the substructure of character. On these properties his life is built, first by those who have charge of him in childhood, and later by himself. Prenatal influences are important, in so far as they prepare the way for the child to develop his true nature with the least resistance from sense consciousness. Godliness with contentment does not come without effort; but where the right foundation has first been laid, the effort can be reduced to normal self-expression.

The wants of the natural man are legion, and in satisfying them he easily loses sight of all but externals. His elementary needs of food, clothing, and shelter filled, he still has much time for activity and thought. To make wealth his goal sets him rigidly in the mold of externals and prevents him from rearing an enduring superstructure on a foundation of the character that he brought with him into the world. As character-building material, the love of money cannot compare with the love of Truth for its own sake. Instead of building, the love of money destroys.

Those who "imagine religion is a paying concern" have only to consider its attributes—righteousness, godliness, faith, love, patience, meekness—to convince themselves how richly it pays off and what its dividends are. Each person develops these attributes in himself, not openly but through secret effort. The less he says of his effort, the more successful is it likely to be, and the less interrupted his development.

To "flee" foolish and hurtful lusts, including the love of money, one must pursue in positive fashion some higher desire that can be realized. There is no

resting for long on laurels already won, for activity is the law of spiritual as well as of physical life. Without it man's spirit droops, and he lags behind in "the good fight of the faith" rather than keeping well to the front, where he can overcome adverse conditions by coming to grips with them. Righteousness, godliness, faith, love, patience, and meekness are all on the firing line of the Christ consciousness and must be made our own before we can "lay hold on the life eternal."

At harvesttime owners of threshing machinery move their equipment from farm to farm, threshing the grain as it ripens. The field that ripens earliest is harvested first, and so on in order. A foreman who should say: "This field is ripe. Let us move our equipment at once to the unripened field yonder, so that we will not have to begin work for a while," would be considered unfit to direct the work of the harvesting. Yet man sometimes postpones in much the same way the work of developing the spiritual qualities that yield as their harvest eternal life consciousness.

To "follow after righteousness" is not difficult except for the natural will. Pioneering is not necessary in this field. We have only to follow after the desire and the purpose to be true and to manifest Truth, as Abraham and the prophets did, as Jesus did, and as His followers have continued to do.

An adverse critic of Truth students once questioned their thoroughness, stating that not one of them, to his knowledge, applied Truth to all his problems. "They get Truth in spots" was the wording of the criticism.

Complete consecration and concentration are ideals difficult but not impossible to realize. With consecrated desire and a dedicated will one can "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." The commandment enjoining righteousness, godliness, faith, love, patience, and meekness includes mind, body, and affairs. These high qualities are developed through meditation, prayer, and practice, and above all through taking thought to express them when the occasion calls for them.

When we understand the law of thought action we forgive freely all who try to harm us, knowing that our first work is in our own consciousness rather than in ministry to others. We teach the Gentiles when we enlighten the old intellectual conception of life that we have held, quickening it into a living knowledge of the Christ life.

QUESTIONS

1. What is our chief gain in the study and application of Truth?
2. What do we bring into the world with us?
3. Are we under any obligation to increase our mental and spiritual heritage?
4. How do we "flee" the love of money and other foolish and hurtful desires?
5. Explain why we follow after righteousness rather than blazing new trails.
6. What is meant by teaching "the Gentiles"?

Lesson 11, September 13, 1953

UNITY SUBJECT—*Faith and Reason.*

INTERNATIONAL SUBJECT—*Courageous Christian Witnessing.*—II Tim. 1:3-14

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4. Longing to see thee, remembering thy tears, that I may be filled with joy;

5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

7. For God gave us not a spirit of fearfulness; but of power and love and discipline.

8. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;

9. Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal,

10. But hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,

11. Whereunto I was appointed a preacher, and an apostle, and a teacher.

12. For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

13. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.

14. That good thing which was committed unto *thee* guard through the Holy Spirit which dwelleth in us.

GOLDEN TEXT—*For God gave us not a spirit of fearfulness; but of power and love and discipline.* —II Tim. 1:7

SILENT PRAYER—*I hasten to obey the divine will as I discern and understand it.*

Reason requires external proof of every proposition before it is satisfied to accept the proposition as true. Faith demands internal proof based on experience. One writer says, "Man is religious because he finds himself in conscious relationship to transcendent reality; that is, to an overworld which feels akin to himself." Grace, mercy, and peace are states of mind that impinge upon transcendence. Unaided, reason cannot conceive of or understand them, but when faith grasps and holds them fast reason can follow up and overtake faith, and man can consolidate the two in his consciousness. Paul said, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Paul knew Jesus Christ on the road to Damascus and in other similar experiences.

The gift of God that Paul admonished Timothy to stir up was a clear understanding of the truth about life. Understanding of this degree is the result of unfeigned faith exerted under the impulse of the inspired will. Timothy became conscious of his gift under the blessing of Paul's fellowship and teaching, and Paul here represents the will. The truth about life is that it yields its secrets to those who seek them in the spirit of power and love and discipline.

We must first believe that life in its fullness is available to us and that we have power through Christ to enter into it abundantly. Next, we are to seek the Christ life because we love it and wish to make it our own. What we love we attract to us; therefore, if we concentrate the full strength of our

thought upon the height and depth of the truth that transcends our present knowledge, we find ourselves entering into an understanding of the true meaning of what was before sealed to us. This "testimony of our Lord" antedates reason, but through the power of the disciplined will we bring reason to bear upon it, with the result that the latter becomes enlightened. And as we join it with our faith, it becomes stronger than ever.

The work of disciplining the thoughts of the heart and those of the intellect, so as to make of the two one new creature in Christ, is not always easy. The one who is intent on worshiping God (Timothy), however, is ready to "suffer hardship with the gospel according to the power of God." A life of consecration or of centering all the thoughts in Truth and conforming the actions to this standard is difficult for the one who has not been reared to faith in spiritual things. To the one who turns instinctively to contemplation of the higher realities, living the Christ life is not a hardship; it is the natural, inevitable thing to do.

Reason may lag behind, questioning what good can come of the efforts of one Truth-seeker among so many self-seekers, or what one can realize of dominion in a universe whose very laws are on so vast a scale that they are beyond his comprehension and primarily subjects for speculation or scientific theorizing. In his first Epistle to Timothy, Paul warned the younger man to turn away from "the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." Our first field of

conquest is not the material universe but our own lives. Here we are to do our research work in the spirit of power and love and discipline. We do this by employing our faith, which in the higher realm is the prototype of scientific research in the material realm, in the overcoming of fear and its effects upon mind and body.

In his own inner world man must experience conscious awakening to the operation of divine law. Taking the pattern of sound words that he wills to use, he carves out of the substance of faith and love the garment that he calls his life. Life is the good thing committed to him. By completely devoting himself to the Christ ideal and faithfully following its pattern he keeps intact the great securities of his faith and thus effects the conversion of his reasoning faculty, gaining the peace that passes the understanding of the natural man.

QUESTIONS

1. Are reason and faith incompatible? How are they reconciled in man?
2. What was the gift of God that Paul admonished Timothy to "stir up"?
3. How does man employ God's gift to him of the spirit of power and love and discipline to gain understanding?
4. Where does our first field of conquest lie?

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Lesson 12, September 20, 1953

UNITY SUBJECT—*What We Live For.*

INTERNATIONAL SUBJECT—*Counsel for Christians.* —Titus 2:7, 8; 3:1-11.

7. In all things showing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, gravity,

8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

1. Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,

2. To speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

3. For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

4. But when the kindness of God our Saviour, and his love toward man, appeared,

5. Not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,

6. Which he poured out upon us richly, through Jesus Christ our Saviour;

7. That, being justified by his grace, we might be made heirs according to the hope of eternal life.

8. Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men:

9. But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

10. A factious man after a first and second admonition refuse;

11. Knowing that such a one is perverted, and sinneth, being self-condemned.

GOLDEN TEXT—*And let our* people *also learn to maintain good works for necessary uses, that they be not unfruitful.*—Titus 3:14.

SILENT PRAYER—*I daily make use of my understanding of Truth so that it may increase.*

It is true that a man is known by the company he keeps. It is equally true that a man is known by what he is. He keeps company with certain thoughts, and these make him what he is more surely than association with other persons does. Without idolizing any person he can still be an idolater—if he allows love of wealth or power or fame or even the cultivation of his intellect to have first place in his thoughts. When he sets himself to "judge them that are within" he will be too much preoccupied to judge others harshly, if at all.

The rule to love one's neighbor as himself is sound. So is the rule to judge himself as he might easily judge his neighbor. Never to relax the self-watch is more important than watching another to make sure that he is expressing the right principles. To require faithfulness of others before one is faithful himself is to demand the impossible and to approach the whole subject from the wrong angle. To enforce such a demand one would have to "go out of the world."

We need to put our whole thought on self-observance and faithfulness. Then we shall be able to keep the requirements of the Christian life, so that we, like Jesus, may ask, "Which of you convicteth me of sin?" without fear of having our confidence shaken by the reply.

To be independent of all restraint is the goal of all who are in sense consciousness. In this domain everyone desires to be his own master. The reason

for this desire is not that each one may conquer the lower or selfish nature and develop the higher, though a few aspire to do so. The majority of those in sense consciousness want to do as they please.

The Christ Spirit fires men with a different purpose. Under its influence men set about adjusting themselves as members of society while disciplining themselves as individuals. They have no wish to live at the expense of others. They wish to give, instead. The worker, far from aiding and abetting labor troubles, obeys authority willingly and gladly. The Christ Mind brings to his remembrance the things that are vital for him to keep before him.

Many of these things lead him away from sense consciousness. "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." The list does not cover the pleasure seeker. He who follows pleasure will find all his spare time filled and forget to advance his own interests. The self-seeker would say that it violates all man's natural instincts to be in subjection to rulers and authorities; but co-operation can be won in no other way than by willing and eager obedience to the authority chosen and acknowledged by the majority.

Nothing less than the grace of the Christ Spirit is needed to keep one reminded always to speak only good of others, to express harmony, gentleness, and meekness. The wisdom from above shows us that it is better to obey the law that transcends our present understanding than to doubt and flout what we cannot yet perceive. Higher wisdom gives us the power to recognize what is for our own good, so that we

do not care to live unwholesomely, to be a prey to malice and envy, hate or hatefulness. Life is a blessed experience when we live in good will and amiability, which approach the grace of Spirit growing out of the Christ love.

Kindness alone, quite apart from any more pronounced warmth of feeling, is Godlike and puts the one who practices it uniformly in possession of the divine nature. The kind person is the child of the King and has already entered into his Father's kingdom.

Everyone who experiences the regeneration gains an entirely new outlook on life and thereafter sees through other eyes than those with which he once took his impressions from externals. Through the mind that was in Christ Jesus he ascends from one measure of grace to another, beginning in common humanity and progressing to divine compassion and goodness. This progress leads him to a consciousness of his inheritance of eternal life. As we earn eternal life, we grow into consciousness of it, until we become as sure that life is continuous as we are that it is now in us and that we are in it.

To have one's conduct express his inner convictions is of greatest importance. To affirm good works is imperative on the part of the teacher. The student also should hold that his expression is in harmony with his faith, and so keep himself reminded of the faith that is in him, lest it lapse through disuse.

Included in the catalogue of foolish questionings is speculation concerning our future state, concerning "life after death." Of equal unimportance is

keeping in mind the physical aspects of one's genealogy. The one who strives and fights about the law disqualifies himself from keeping the law. "The Lord's servant must not strive, but be gentle towards all." Effective teaching can be done only by taking for granted the student's desire to learn the way of life and by giving expression to the wisdom that comes in answer to one's receptivity to what is good and true.

To be conscious of being right need not make one factious. He can know that he is right and remain at peace in the midst of dissension and strife. "The fruit of righteousness is sown in peace for them that make peace." Also, the effect of righteousness is "quietness and confidence for ever." Integrity and honesty make self-condemnation impossible and peace inevitable.

QUESTIONS

1. How can man keep the requirements of the Christ standard?
2. How does the Christ Spirit affect man?
3. Is it better to obey a law we do not understand or to reject it and wait for understanding to come to us?
4. Why should one's conduct be in harmony with his inner convictions?
5. How is factiousness avoided?

Lesson 13, September 27, 1953

UNITY SUBJECT—*Brotherhood through Forgiveness.*

INTERNATIONAL SUBJECT—*Brotherhood in Christ.*
—Philem. 8-21.

8. Wherefore, though I have all boldness in Christ

to enjoin thee that which is befitting,

9. Yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:

10. I beseech thee for my child, whom I have begotten in my bonds, Onesimus,

11. Who once was unprofitable to thee, but now is profitable to thee and to me:

12. Whom I have sent back to thee in his own person, that is, my very heart:

13. Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:

14. But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.

15. For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever;

16. No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.

17. If then thou countest me a partner, receive him as myself.

18. But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account;

19. I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

21. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.

GOLDEN TEXT—*There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one* man *in Christ Jesus.*—Gal. 3:28.

SILENT PRAYER—*Through divine love we are all one in Christ.*

Forgiveness is one of the main functions of the Christ Spirit. He in whom this Spirit is alive and active finds continual occasion for exercising it in his relations with others. Since understanding reaches its perfection only in the presence of fully developed love, many cases arise in which misunderstanding calls for forgiveness. Such a case is set forth in Paul's Epistle to Philemon.

The natural reaction of the person who has been wronged is a desire to have the wrong righted. The sense mind also prompts him to have revenge. The mind of Christ does not contain these negative promptings. Instead, it leads its possessor to forgive fully and freely so as to get the wrong out of mind as quickly as possible. Thus, the constructive attitude is allowed uninterrupted sway.

In a human sense brothers may be as far apart as the poles, without any common feeling or purpose. In Christ they are closely knit into an indissoluble oneness. All in whom the Christ Spirit of divine love is active thus become one. Before Paul appealed for forgiveness for Onesimus, he built up in the mind of Philemon, by his Epistle, a full consciousness of the Christ Spirit within him and of the effects that Philemon had already experienced by reason of its indwelling. When we know that someone else is praying for us daily we are not disposed to refuse him when he intercedes with us for another. Philemon's love and faith were shown in his devotion to God and in his attitude toward his fellow Christians. Love and faith are made effective in forgiveness of those who wrong us. Regardless of the attitude of others, we are to express our conscious-

ness of the Christ in our dealings with them, and our reaction is to be good, not evil. "That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ." When we are conscious of the Christ within us we wish to express good toward others, no matter what their attitude toward us may be.

Brotherhood is, above all, an ideal of the Christ Mind. It will be realized only as selfishness gives way to unselfish love and to the spirit of fair play and good will. Unselfishness makes forgiveness possible, for it enables us to consider both sides of a question and weigh all factors impartially. In the impersonal consciousness we are able to see our oneness with others rather than the points on which we may differ.

Certain rights that are inviolate in one age may become nonexistent in another. In Philemon's day the master had a right to his slave. Now chattel slavery is largely an obsolete condition in the world, and in time it will be completely so. Paul's spirit was so nearly that of the Christ that he saw brotherhood supplanting the relation of master and servant even in his day. "No longer as a servant, but more than a servant, a brother beloved." Divine love builds brotherhood.

The ideal of brotherhood is a practical one. If realized universally at the present time, it would solve labor disputes and iron out misunderstandings between races and classes. Paul claimed partnership with Philemon in dealing with their brother in Christ. Paul would stand sponsor for Onesimus and make good whatever loss he had caused his master.

This is "vicarious atonement" in practical form. One with both, Paul forms the connecting bond between them. The slave would feel joy on being forgiven. Paul claims this joy as his own. "Brother, let me have joy of thee in the Lord." Paul is bearing Onesimus's burden, and he asks Philemon to remove it from his shoulders.

When we realize such oneness we no longer need to be urged to forgive those who wrong us. We forgive offenses as soon as they are committed, knowing that the harboring of hurt feelings, hatred, or grudges injures us more than the wrong done to us by another.

Good fellowship is the common ground on which all may meet, and this is surest and most lasting in the Christ consciousness. In it we are sure of the reaction of all who are like-minded. Paul's claim that the person of Onesimus was his "very heart" becomes understandable as we learn to practice this complete oneness with others and show forth the Christ love.

QUESTIONS

1. Does the Christ Spirit make forgiveness an easy matter?
2. What is the natural reaction of the person who has been wronged?
3. How does the Christ Spirit make for brotherhood?
4. Is our attitude toward others to be independent of their attitude toward us or patterned after theirs?
5. What has unselfishness to do with forgiveness?
6. In what way does refusal to forgive another affect the one so refusing?

Divine Consciousness

Within this quiet room I find
A healing thought for all mankind,
An atmosphere of Truth and love
Within, without, beneath, above.

Surrounded by this mighty power,
I consecrate this sacred hour
To God's divine eternal plan
Of peace on earth, good will to man.

I see the good in every one,
The health and joy that Truth has won;
A consciousness of love divine
That heals and prospers me and mine.

So let me come in love and peace,
And let the joy of life increase!
This consciousness I freely share
With all God's children everywhere.

—*F. O. Miller*

Silent UNITY

I am illumined with the light of divine wisdom.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over.

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded: also the name and date of the periodicals in which the testimonial appeared.

Hearken unto Me

PLEASE ACCEPT small amount inclosed from one whose high opinion of Unity can never be expressed in words.

I lost an article some time ago. An article which was of particular value to me. After a short prayer to God that I find it, as is my way under such circumstances, I found it in a manner which I consider an answer to my prayer.

Please accept my contribution to the tremendous work you are executing. Yours sincerely.—*F. A. C., Curacas, N. W. I.*

SO MUCH has been happening and things seem to be working out so perfectly in timing, that I am almost frightened, yet I know that good is our right when we do right.

We were so confused when I wrote you before. I had just started to realize and to struggle against my negative thinking. We put our place on the market for sale and were beginning to wonder if perhaps we were meant to keep it instead of sell, when the thought came to me that maybe the situation was

similar to one I had read about in an article in UNITY. The idea was that maybe the place meant for us was not yet on the market.

Less than a week ago we sold our place. Today we found one we hope to buy, and it has only been on the market *three days*. I can't help feeling it was *meant* for us. Thank you for your prayers.—*Mrs. S. N., California.*

RECENTLY my aunt had you add my name to the Unity prayer list. I wish now to report the outcome of this fortunate occurrence.

Less than a month ago I was a bewildered and confused individual seeking to find my niche in the world and not knowing in which direction to turn or in what field to direct my course of action. Then one day as I was about to leave my room the telephone rang and before I had finished my conversation an appointment had been made for an interview concerning a graduate research assistantship. Within the next two days I had accepted the position and now find a future dawning before me, financial support from my work and the opportunity to attend school with a high probability of receiving a Ph. D. in the next few years.

Believe me when I say that every day it becomes more apparent to me that all things are possible through God. I know they are possible because I have seen them happen. Thank you for your help and prayers.—*F. R. J., Wisc.*

I Will Come and Heal

I WROTE REGARDING a severe back ailment that had

troubled me for thirteen years. It finally reached the point where I could not sleep or do my work without pain. I was irritable and, as I look back on it, very difficult to live with. I wrote you several months ago, and, as the trouble still seemed to be with me, I forgot that you were praying for me. Two weeks ago, I suddenly realized that I had had no pain in my back for months. The first and longest time in thirteen years. It was unbelievable. And yet, it is true. During this time I continued to use the Truth that I knew and, of course, increased my knowledge all the time. I read *Weekly Unity,* UNITY, and *Daily Word* and gradually I feel I am absorbing Truth and applying it. How can anyone ever doubt the efficacy of prayer? I know I never shall.—*Mrs. H. C. D., Mich.*

Unto Us a Child

WHEN MY DAUGHTER was expecting her first baby, I accompanied her to her doctor for the first examination. We were both quite disturbed when he told us that it was improbable that she could give normal birth to a child, due to a small and cone-shaped pelvis. However, he added, that if she followed his instructions, keeping her weight down and living serenely, she might avert a Caesarian section.

That word "serenely" struck a note somewhere in my consciousness, and I immediately remembered something I had read some time ago. "God grant me the serenity to accept the things I cannot change, the courage to change the things I can change, and the wisdom to know the difference."

With faith and determination my girl went through those 9 months with a gain of only 12 pounds. I helped all I could by knowing and keeping forever before her mind that birth was a perfectly natural function, and that many women were known to have had no pain at that time. When the time came, she was calm and serene and a 6 pound baby girl was born without any trouble at all.—*Mrs. R. G., California.*

THE AFFIRMATION you sent with the ninth maternity lesson was, "God's love attends me and delivers my child with ease and safety," and that is just what happened. Our little boy is a perfect little fellow, and very sweet.

The nurses couldn't get over how quickly and easily it was all over. The birth was perfectly natural and without medicine of any kind.

We thank you for your prayers and for all the good you are doing in this world.—*Mrs. H. P., Michigan.*

Love One Another

I HAVE NEVER written you a letter expressing my love and appreciation for all the good things you are doing.

I take care of two little boys and at first they were rather a torment to me. They are just at the age when they are so full of life and mischief that they make a person my age rather nervous and cantankerous. I found myself getting so cranky with them that I could hardly get along with them. Then one day I looked upon their bright eager faces and saw

God's sweet love shining through. I realized that it was I, not the boys, standing in the need of prayer. God's love took over, they no longer make me nervous, and they seem to have a deep love for me.

I feel that God's Holy Spirit led me to this job and I thank Him every morning and night for His wonderful goodness to me and mine. I had been sick all spring. When I read the ad for someone to care for these boys and answered it everyone in our house thought I was crazy, but I knew I could do all things in the strength given me by Christ, and I have. God bless you.—*L. R. L., California.*

Father, I Thank Thee

SEVERAL WEEKS ago I wrote you for special prayers in my work (a different classification and larger salary).

My classification has been changed to the one that goes with the work that I do and I will receive the increase in salary. Do not know the amount yet but it will be substantial.

I want to thank you for your never-failing prayers for me.—*Mrs. W. S., Missouri.*

YOUR PRAYERS have meant so much to me. I have been greatly strengthened spiritually. My home life is beautiful. I am enjoying perfect health. I have never experienced such wonderful peace as I now have. I feel God's nearness at all times.

Please pray with me that I may help others to find and know the practical way to apply Christianity to daily living.—*Mrs. F. T. R., North Carolina.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Unity, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Derby & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Mary Adams, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 2215 7th; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Mallo, 201 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Alma Morgan, 144 Athol

Oceanside—Sonja Samiran, K P hall, 115 N Tremont

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Leroy Tuntland, 3940 8th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Mr & Mrs H P Nicholls, 763 D st

San Diego—Marie Fleming, 441 C st

San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40-B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

San Rafael—Helen Wade, 701 Mission

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—Unity, 916 Riverside; Fredrick Robinson, 1118 B Mission

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 48 W Poplar

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie Giles, Eagles Hall

Whittier—Louise Newman, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield

Hartford—Faith Cornwall, 721 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium

Daytona Beach—Mary Huck, 128 B'way

Delray Beach—Frances Jarrell, 415 E Atlantic

Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th

Ft Myers—Ann Werner, Grand & Lafayette

Hollywood—Nora Campbell, 211 Morse Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Unity, City hall

Lake Worth—Maud Guitteau, 20 S Federal hgw

Miami—John Baughman, 158 NE 4th

Miami Beach—May Stoiber, 5501 Pine Tree

Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B,
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Kraft, Woman's League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak

Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, 1025 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 309½ Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 3902 Leffingwell
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

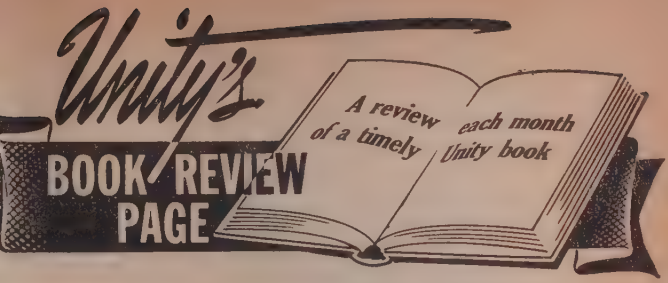
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Senora Eva Pasini Viale Coni Zugna, 11 Milano, (746) Italy.



Know Thyself

By Richard Lynch

If you seek dynamic and workable ideas for greater spiritual unfoldment and self-improvement, you will instantly approve of the book *Know Thyself*. The author, Richard Lynch, is an idealist who brings his ideals to fruition by applying never-failing laws of Truth. He stimulates his readers to live the Truth they know.

Know Thyself discourages any feeling of resignation and impels you to expect more of God's goodness. For example, one cannot remain inactive about negative conditions in his life after reading the chapter entitled "Efficacious Prayer." Here Mr. Lynch says, "We are fast learning to know God as living activity, creative force, infinite Spirit."

Of prayer Richard Lynch writes, "Efficacious prayer is the result of making contact with the consciousness of God."

The reward for reading *Know Thyself* is a clear picture of your divine potentialities and a desire to work toward achieving more good in your life.

(*Know Thyself* is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Prove Me Now	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Directions for Beginners — *Spanish*	.10
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Six-Day Healing Practice, A	.25
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.00
For the Home	You and Your Child — *French English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Finding the Christ — *Russian, German, Swedish*	.10
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.25
	Thank You, God	1.25

Greeting Booklets

Challenge of the Dawn	.10	Land Is Bright, The	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Holy Bread	.10	Stream of Life, The	.10
Great Helper, The	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

What Is Required of You?

"Nothing more than living up to the best you know is ever required of you," the Office Manager of Unity's publishing department told a group of Unity workers when she addressed them recently.

She says that it is possible for us to wipe out past mistakes and to begin anew. It is not necessary for us to condemn ourselves. With God's help we can wipe out what happened in the past. And the way we can do that is to know the nothingness of any mistake. We must begin at once to know that there is but one presence and one power in our lives—the power of God.

To erase past mistakes we must turn our attention to the Truth. We must not waste our physical substance in vain regret over whatever we thought or said or did that did not measure up to the highest that we know. We must begin anew with God.

Near the end of the meeting, the speaker led her audience in affirming and meditating on this statement:

I make a new beginning with God.

The meeting was closed with this statement, which is customarily used to end workers' meetings:

Our words are Spirit, and they are life, and they do accomplish that whereto they are sent.

Uses Unity Literature in Courtroom

One of Unity's friends, a court judge in Ohio, wrote this letter recently:

"We ask God to bless you for the wonderful work you are doing. There is never a day that I am not blessed by Unity and helped in some

way to bring comfort and help to others.

"*A Prayer of a Bride and Groom* goes with each marriage license we issue, and *The Prayer of Faith* is given

to so many troubled ones who are in our court.

"Any balance from the inclosed check may be used as you see fit, as a love offering for the special blessings Silent Unity gave our son as he went overseas last summer."

Final Term of 1953 Training School Begins September 14

If you plan to attend the 1953 Unity Training School, you should make arrangements at once to do so. The fourth and last term of the 1953 session will be held September 14 to October 9, and the opening date is rapidly approaching.

You may obtain complete information by writing to: Registrar, Unity Training School, Lee's Summit, Missouri.

Are You Planning to Move?

If you are planning to move or to change your address soon, please remember to notify us so that there will be no delay in arrival of your Unity literature. Be sure to give us both your old and new address and to list all Unity periodicals that you receive.

By giving us this information you will help us to change our records correctly and to send your magazines on time.

Thank you for helping us to serve you better.

Daily Word *Helps on Her First Job*

Most of us remember how large our problems loomed when we first began in the business world. Here is a letter from a young girl in

Ohio telling of her experience:

"I received several copies of *Daily Word* magazine, which you publish, from a friend; and through the daily

lessons I have experienced a feeling of peace deep within me that I have seldom known before.

"I have always led a sheltered life, being an only

child, but now that I am in my senior year in high school and have recently acquired my first job, I am facing more and more problems; I have worries that I never met before. I cannot express the great comfort and calm I get when reading *Daily Word*.

"That is why I would like to have my own subscription for your *Daily Word*. I am inclosing $1 to pay for it.

"P.S. Please start it as soon as possible."

A Request to You from Unity

If your letter to Unity includes a prayer request or a report to Silent Unity, will you please write that request on a separate sheet of paper? In this way, two departments can handle your letter at the same time, enabling us to send you our reply much more quickly.

Thank you for your love and blessings and for your co-operation.

Unity Literature Termed "Uplift Books"

This letter came to us recently from Minnesota:

"I must tell you of an incident that happened about three years ago. I was staying at the W—— Hotel and the elevator man was very courteous to me. When I checked out I gave him a dollar to buy candy or ice cream for himself, but he said, 'Oh, thank you. I'll buy some "uplift books." '

"I wondered what they might be but asked no questions. About two weeks later I stayed there again and gave him another tip when I checked out. When he thanked me and said he

would buy more 'uplift books' I asked if he would mind showing me the books. From a box in the corner by his stool he pulled out several magazines—UNITY, *Daily*

Word, and others. I thanked him for showing me and promised to send him some copies of which I had duplicates when I got home, and I did. The term 'uplift books,' which I thought very good for them, was his name."

Braille You *Is Popular*

You magazine in Braille is proving to be a welcome addition to Unity's Braille literature. Letters of thanks from all over the country and from Canada have poured in to Unity. Those in charge of schools for the blind especially have praised it and have asked for subscriptions. One of the country's largest institutions for the blind writes:

"We want to thank you for the generous sample copies of your fine new *You,* and to tell you and your workers that we think this is a wonderful service to our older boys and girls who are fast outgrowing *Wee Wisdom* and who are not yet ready for *Daily Word.* We congratulate you and your workers on this big undertaking."

The letter also included this paragraph about the advance in grade of *Wee Wisdom,* which began with the May issue:

"We were delighted to discover that the May *Wee Wisdom* is Brailled in Grade 2, the type we are all using now from the very first. Our older boys and girls have been able to read the magazine in Braille, Grade 1½, and have shared it with little listeners; all are thrilled now to know that they can read it for themselves whenever they wish. They join me in sending our sincerest thanks to those who have given us this one more fine service."

There is no charge for any Unity Braille publication. The work is supported by contributions from those who want to help others without physical sight. Offerings may be addressed to the Unity Braille Fund in care of Unity School.

"God never decreed that a certain number of centuries should elapse before wars would cease, or that certain elaborate conditions must be met before mankind would know peace. The only condition for peace is love; the only time involved is the time it takes for men to recognize each other as brothers."
—James A. Decker in *Weekly Unity.*

Tune in to Your Good!

Must we spend time and energy to combat evil? Do we have to wage active war against evil wherever it appears?

In answering these questions, the strategy of nonresistance plays a vital role. The article "How to Tune in to Your Good," by John Davis, which appears in the September number of *Good Business* magazine, explains that we do not need to fight evil. Just as we tune in a certain television or radio program, so can we tune in our good. Then evil simply will not exist for us.

The author states: "Good (in whatever form we may desire) already exists. But it does not exist as an experience in our consciousness unless our consciousness is tuned to it. The beautiful music being broadcast by a radio station exists whether we are aware of it or not, but before it can exist as an experience in our life, we must tune our receptive apparatus to it."

Each month *Good Business* contains many true and inspiring articles such as this, telling how others overcome difficulties and how you, too, can learn to live triumphantly.

Good Business also contains short shorts, famous quotations, joke pages, poems, and several features. Among these are: the "Human Relations" page, which answers questions from readers; the monthly "Calendar of Activity," offering a Truth statement for each day of the month, and the newsy "Shop Talk with the Editors" page.

You are sure to like *Good Business*. It is only $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

September 14

AN IMPORTANT DAY FOR YOU

Monday, September 14 can be a very important day for you. On this day you can begin a week's study program that can bring you new joy, new inspiration, and new happiness.

September 14 is the first day of Lessons in Truth Week this year. At this time Truth students the world over will begin reading, studying, and praying together. As the basis of their study they will use the book *Lessons in Truth,* by H. Emilie Cady; the Bible and *The Lessons in Truth Study Guide,* which is sent free with each copy of *Lessons in Truth.*

For many years *Lessons in Truth* has been Unity's basic textbook. Thousands of persons have found inspiration and help from its teachings. Many friends tell Unity that they gain new inspiration from each reading. One wrote:

"Lessons in Truth Week has been a glorious revelation to me. The study guide came the week previous, and I began immediately. I read through and checked all the paragraphs suggested for special study, and did the same thing for the Scriptures. Then, when Lessons in Truth Week began, I was ready for concentrated action.

"I have read *Lessons in Truth* many times, but never with the understanding that I have gleaned this time."

You may obtain a copy of *Lessons in Truth* and the study guide from Unity School. *Lessons in Truth* is priced at $1 a copy and the study guide is free. Send for yours today and observe Lessons in Truth Week this year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

MAKING FRIENDS WITH

Wee Wisdom

This month many boys and girls will be getting acquainted in a new school and a new neighborhood. In "The Trolley," a story by Myrtle Vorst Sheppard which appears in the September number of *Wee Wisdom* magazine, Ruth Anne Farriday has such a problem.

Ruth Anne tries for a week to get used to her new home in Center City. She dresses up, uses her best manners, and does her best to make friends in the new neighborhood, which is not at all like her old home town of Glenhaven.

She thinks it will be easy to make friends, but somehow none of the boys or girls will play with her. They even make fun of her, and she simply cannot understand why!

When at last Ruth Anne learns what is wrong, she is very much surprised—as young readers will be. And what she learns about making friends will help all boys and girls, whether or not they have such a problem.

Each month *Wee Wisdom* carries timely and colorful action stories that captivate boys and girls and yet instill in their minds high ideals. In each number are a song to play or sing, several lively poems, pictures to draw and color, "Our Stamp Collectors" page, recipes for Junior Chefs, a "Writer's Guild" department that prints stories and poems by young readers, a paper doll page, plus many other fun-filled activities.

September is a fine time for your young children or grandchildren to begin receiving *Wee Wisdom.* Just $2 will give them twelve bright numbers—a full year's subscription. Send your order today.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

A Miracle Took Place!

"When you sent the Prosperity Bank, we had received several unexpected bills—and we had no idea where the money would come from to pay them. In fact, I did not think I could spare even a few pennies a day for the Bank. After using the Bank our money problems have been solved almost as though a miracle had taken place! Thank you."

Recently a friend in California wrote this letter of gratitude to Unity. Many others tell us of similar results. If you have financial difficulties, the Prosperity Bank plan may give just the help you seek. Send for a Bank today and receive full instructions for its use. The money you save may be used to send UNITY to your friends.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-9-53

NEW *You* OUT THIS MONTH!

Beginning with the September number, *You,* Unity's magazine for young people, has a new and more attractive appearance. Its new pocket-sized format makes it easier to read and more convenient to handle.

For this first number in the new "dress," *You* editors have selected a fine collection of articles, stories, and poems for young people. Included are:

"Stir Up the Gift of God," by Dena Reed. An interview with fourteen-year-old Joey Walsh, star of screen and television.

"Strange Tracks in the Sand," by Alma Robison Higbee. The first installment of a new serial about the Conroy family.

"What about Fraternities?" by Meredith Huls. A helpful article for any young person who is thinking about going to college.

"It's Fun to Be Tall," by Donna Dickey Guyer. A message for tall girls, but one that also will be helpful to any self-conscious boy or girl.

"What Should I Say to God?" by James A. Decker. An inspiring article on how to pray.

"Psalm for Students," by A. H. Carter. New words for a well-known Psalm that will help young people get the right start in the new school year.

With the first number of the new *You* out this month, now is a perfect time to begin a gift subscription. Why not send *You* magazine to a young friend or relative today and give him the encouragement and practical help that it contains. *You* is priced at only $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Close Sanctuary

Oh, give me magic and swift words
To set in poetry
The holy beauty of these autumn days.
I find God's pure identity
In every place I look—
Those painted hills,
Those gold-and-tawny trees!

This blue and hazy air fills
Even me with awe, the sense
That God is here, quite close
Within my heart, my soul.
I shall be always glad that my heart knows
That it holds God within its depths
And that it need not journey far, to shrines
In hidden mountain clefts,
To find Him and to worship there.
My heart has found Him near,
Nearer than this autumn air!

—*Lorna Lisa Klein*